

shall receive the gift of the Holy Ghost." Acts 2:38. And then too, Jesus is our example, he being baptized by John to "fulfill all righteousness." Matt. 3:15. And Paul said "For ye are all the children of God by faith, for as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. Now you will see from Acts 2:38, that the people first believed the things Peter had preached to them; second, repented of their sins; third, were baptized, then they were in a condition to receive the gift (grace) of the Holy Spirit.

Mr. Brown: Pardon me, but now that you have that so clear, may I ask you, does it matter how we are baptized, that is, by immersion, pouring or sprinkling?

Mr. Faustus: There can be but one baptism according to the scriptures, as instituted by Christ; if there are other baptisms they were instituted by men, and therefore are no part of the gospel. Paul says, "There is one Lord, one faith, one baptism." Eph. 4:5. And if we would look for the place in the gospel where that one baptism is commanded, we will find it in the great commission. Matt. 28:18, 19. "All power (exousia—authority) is now given unto me in heaven, and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world." Matt. 28:19.

Now, if all authority belongs to Jesus, then no one in heaven or on earth would have any authority to institute any other baptism.

We have here the active verb "baptize" with three objects, i. e., Father, Son, and Holy Ghost. And it follows that there must be as many actions in baptism as the verb has objects in the sentence. So we see that Jesus commanded a three-fold dipping, or immersion: i. e., into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost. The word (Greek, *Baptizo*) means to dip, or immerse, as you will see by consulting any good Greek lexicon, and it being an active verb, we must act with respect to each name or object, hence we immerse three times, once into each name, and this was the baptism of all Christendom for thirteen hundred years, as testifies all history, and to which all scholars of any note agree. And the Greek, or eastern church has always, and does to this day baptize by three immersions, and as the gospel was originally written in that language, it is but reasonable to allow that they understand their own language better than do we. Dionysius the Areopagite, converted by Paul, mentioned in the 17th chapter of the Acts of the Apostles, says in his history, "De Historical Hierarchy," that we "are three times immersed," like as Christ was three days in the tomb, etc. And he evidently having been baptized by Paul, it is clear that Paul baptized by three immersions, and beginning with him as probably the first historian of the Christian church, all writers of the early centuries testify to trine, (three-fold) immersion, as being the baptism instituted by Christ, and practiced by his apostles, and the universal church for centuries.

Mr. Brown: That seems clear, but is that all there is of this baptism?

Mr. Faustus: No indeed. Genuine repentance in which the spirit of sin and rebellion within us dies, and is buried in the waters of baptism, and the new regenerated man "rises to walk in newness of life" filled with the spirit of Christ, which in the process of the exercise of faith, repentance and baptism, has taken possession of him; (see Rom. 6th, 7th, and 8th, chapters) this only can be valid baptism, and acceptable with God. Following such a baptism, we have the promise of the gift of the Holy Spirit. Acts 2:38.

Mr. Brown: Do you believe that all the commands of Jesus should be thus literally obeyed?

Mr. Faustus: Certainly. He is our example, and we should walk even as he walked. I John 2:6; I Peter 2:21; John 13:15. Touching the matter of baptism, Jesus says, "He that believeth and is baptized shall be saved." Mark 16:16. And "except ye be born of (Greek, ek—out—of) water, and of (the) spirit, ye can not enter the kingdom of heaven." John 3:5. And to see that "baptize" means to dip or immerse, we need only read "And Jesus when he was baptized went up straightway out of the water." Matt. 3:16. "And coming up out of the water." Mark 1:10. "And John also was baptizing in Enon, near to Salim, because there was much water there." John 3:23. "And they went down into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water." Acts 8:38, 39. Now we see that in the apostles' days it required much water, and that they "went down into the water, and came up out of the water."

Mr. Brown: That seems indeed quite plain. And now may I ask you about the Lord's Supper? Do you place an equally literal construction on the scriptural command for its observance?

Mr. Faustus: We do. And believe it to be a most blessed ordinance in the Church, and were it observed as Jesus commanded it, and in the spirit of the Master, would forever solve the problem of rich and poor in the Church. First it is the Lord's Supper. I Cor. 11:20. And it follows that all who partake of that supper in the Spirit of Christ, are equal in his sight." Gal. 3:27, 28. Let us now turn to the gospels and read: "And as they were eating, Jesus took bread and blessed it, and brake it." Matt. 26:26. What were they eating? Paul answers that, calling it the Lord's Supper. I Cor. 11:20, 33. And as they did eat, Jesus took bread and blessed, and brake it, Mark 14:22, "likewise also the cup after supper." Luke 22:20. If we would know what kind of a supper they were eating, let us turn to John 13. "Now before the feast of the Passover,—supper being prepared (revised version) he riseth from supper and laid aside his garments—girded himself—poured water into a basin, and began to wash the disciples' feet." "So after he had taken his garments, and

was set down again." Now we see that Jesus washed the disciples' feet, and then sat down to the table, and then they ate the supper, and Matthew, Mark, and Luke, say that "as they did eat, he took bread and blessed it, and gave it to them," etc., "and likewise the cup after supper." So we see they ate the supper (Greek, *Deipnon*—a meal eaten in the evening of the day,) and then took the bread and wine of the communion, and this was the order in which it was done. First, supper is prepared, John 13:2, 4: then followed the feet-washing, John 13:5-12; then they are again seated at the table, and eat the supper, John 13:25, 26; then as they were eating, he took bread, blessed, and brake it, saying, "this is my body which is given for you; this do in remembrance of me." Likewise the cup, after supper, saying, "this cup is now the New Testament in my blood which is shed for you." Luke 22:19, 20.

Mr. Brown: Pardon me, but do I understand that you also wash one another's feet?

Mr. Faustus: Yes indeed. Jesus said, "If I then your Lord and Master have washed your feet, ye also ought (Greek, *Opheilete*—are bound) to wash one another's feet, for I have given you an example that ye should do as I have done to you." John 13:13, 16. Paul says concerning widows that were supported by the church, "if she bath washed the saints' feet." This could not have reference to any general custom of the world at that time, for the washing is confined to the "saints," showing it to have been an ordinance of and within the church. Now it does not seem reasonable that Paul would require more of the poor widow than of us who are strong, does it? And if it were to be an example of humility to all the world at that time, let me say that if ever such an example was needed, it is now in the churches of this city.

Mr. Brown: Now that you have gotten me interested in what seems to be the real teachings of Jesus as I have never been before, may I ask you how do you observe the Lord's Supper?

Mr. Faustus: I shall be pleased to tell you. First, we prepare the supper, and then wash each other's feet, and then eat the supper, and as we are eating the supper we take bread and break it, as Jesus commanded, and after that we also take the cup and give thanks, and divide it among us as commanded in John 13:1-26; Matt. 26:26; Mark 14:22, and Luke 22:20. We believe that we should keep this supper and communion just as the Lord instituted them, until he comes again. Matt. 26:28, 29; Mark 14:25. "Blessed are those servants whom the Lord when he cometh, shall find watching; verily I say unto you, that he shall gird himself and make them sit down to meat, and will come forth and serve them." Luke 12:37. The word "*Deipnon*" translated "supper" here means a meal to be eaten in the evening of the day and not in the morning. The supper is the Lord's and is instituted to keep constantly before us the one great doctrine taught by him, I mean the doctrine of "brotherhood" and "equality," which is so much needed in the Church today. It was kept by the early Christians as a "love feast," (Greek, *Agapae*) during all the early centuries of the Church, and was abandoned only after the Church became so worldly as to make the "dark ages" possible. It is the "Lord's table," and all who eat of it in the proper faith are "brethren," and are equal in the sight of God. (All these things were commanded by the Lord both by word and example. The bread and wine are a pledge, that, like as he suffered for us, even unto death, so we who partake of it will also suffer for the gospel. II Cor. 1:5. "That I may know him and the power of his resurrection and the fellowship of his suffering." Phil. 3:10. "And if children, then heirs of God and joint heirs with Christ; if so be that we suffer with him." Rom. 8:17. "If we suffer we shall also reign with him." II Tim. 2:12. Paul says that "Jesus Christ is the same yesterday, today and forever." Heb. 13:8. If Jesus never changes, then his gospel never changes and his followers will always walk in that perfect way of the Lord. "This is my beloved Son in whom I am well pleased." Matt. 3:17. "This is my beloved Son in whom I am well pleased; hear ye him." Matt. 17:5. "But whoso looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." James 1:25. So if Christ be the perfect Son of God and his gospel is perfect as the scriptures teach, then any thing different from the literal obedience to the ordinances "as he delivered them to us" will condemn us. "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Father's and of the holy angels." Luke 9:26. The church is "Built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." Eph. 2:20. And if all the professed followers of the Lord would obey from the heart, that form of doctrine delivered to the saints, the church would have more power and Christians would be happier. They would have no desire to attend theaters, dances, and give wine dinners, and the prayer meeting would be the largest meeting in the church. And this will we do, if we are reconciled to God and the teachings of Jesus Christ. "The conclusion of the whole matter is to fear (reverence) God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. "If ye love me, keep my commandments." John 14:15.

Mr. Brown: I am glad I have met you, and feel that my mind has been relieved of much uncertainty. I gather from your teaching that Christ should live in each of his followers and perpetuate his example until he comes again, as he has said in the gospel. And if that was done what a glorious institution the church would be. For the Holy Spirit will lead us, not to the theater, the dance, the wine dinner, but to Jesus who will forgive all our sins if we forgive one another. This is life and light to me. I will hear you again. May God bless your work in His name. Good day.